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RICHARD ROTHE'S SPECULATIVES SYSTEM. Dargestellt und beurtheilt von H. J. HOLTZMANN. Freiburg i. B., Leipzig und Tübingen: J. C. B. Mohr (Paul Siebeck), 1899. Pp. xii + 269. M. 5.60.

THIS is one of those literary publications with which the old friends and students of Rothe honored his hundredth birthday, January 28, 1899. Our author here offers a sketch, not of Rothe's character, life, and thought—this had been done by Höning in 1898—but of his system, his *Gedankenbau*, wide-reaching and complicated, but unusually *geistvoll*, embracing both the divine and the human. It is a most difficult task, for which most men would not have sufficient patience—so Rothe declared in the preface to his main work. Ludwig Fürst in 1872 attempted an *Uebersicht theologischer Speculation nach Richard Rothe*, and elaborated the two first volumes; then, on account of radical disagreement with the other two, laid down his pen. What Fürst could not do, Holtzmann has done especially sympathetically, devoting, however, but a brief section to the *Special-Ethik*, which Fürst had interpreted in much detail. Indeed, it is not Rothe the ethicist, but Rothe the theosophist and gnostic, that Holtzmann would exhibit. May the timeliness of such an attempt be vindicated! A speculative principle of knowledge, as known by the first half of this century, is no more for the second half. The method of *religious* knowledge is used almost exclusively in the theology of today, and this signifies the negation of *a priori* speculation. But Holtzmann questions whether one-sidednesses, exaggerations, and misunderstandings have not crept in, whether the foregoing of a unitary view of the sensible and supersensible world be really in the interest of religion, nay, be possible for any length of time. To this problem he assumes an attitude in the first section of this book, pp. 1–33. He maintains, moreover, that the right of a speculative *Weltanschauung*, which he here advocates, does not encroach upon the self-dependence and singularity of religion. The following sections are devoted to Rothe's general theory of the world, doctrine of goods, sin and redemption, doctrine of virtue, doctrine of duty, and, finally, of church, state, and consummation. All who wish "*sich in dieses 'stille, ernste Geisterreich' hineinzuleben*," will find a most helpful companion and guide in this labor of love by Holtzmann.

GEORGE B. FOSTER.

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